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THE PSYCHOLOGY OF RELIGION: An Empirical Study of the Growth of the Religious Consciousness. By Edwin Diller Starbuck, with a Preface by William James. London: Walter Scott, 1899. Pp. 423. Price, Six Shillings.

The second title of this volume gives us a much more accurate idea of its contents than the first. A book describing itself as the Psychology of Religion would lead us to suppose that the author meant to deal with the origin, development and contents of the religious consciousness in the individual and in the race. But the scope of Professor Starbuck's volume is much more limited. It is confined to a study of the growth of the religious consciousness among a certain number of American Protestants. Professor Starbuck got his material for this study by sending round a list of questions to people who would be likely to answer them asking them to detail their religious experience. The book consists for the most part in classifying and summarizing the answers and in attempting to draw conclusions from them.

Professor Starbuck in the first part of his work deals with the awakening of the religious consciousness, or as he calls it, conversion. Here are some of the questions which he put to his correspondents in order to get material to work with: In what ways were you brought to a condition to need awakening? What force or motive led you to seek a higher and better life? What were your circumstances and experiences preceding conversion? Had you any sense of depression, smothering, fainting, loss of sleep and appetite, etc.? How did relief come? Was it attended by unnatural sights, sounds or feelings? In what did the change consist? How sudden was the awakening? Did the change come through your own choice? What part of it was supernatural or miraculous? What were your feelings and experiences after the crisis? What changes did conversion make in your life? Were there any relapses? Professor Starbuck received a hundred and ninety-two answers to these questions and to a few others of a somewhat similar character. Of the people who answered a hundred and twenty were women and seventy-two were men. Almost all of them were Protestants and members of the Methodist community preponderated. What we get as a result of Professor Starbuck's questions is an account of the dawning of the religious sentiment as it is understood by certain typical American Protestants. This account Professor Starbuck sets forth in a series

of chapters dealing with such matters as the age of conversion, the motives and forces leading to conversion, the experiences leading to conversion, the mental and bodily affections accompanying conversion, the character of conversion, and a few other points. Professor Starbuck confesses that he could get no very clear account from his correspondents of what conversion consisted. There was enough talking round the subject here and there, he says, but they were usually unable to describe the process or set it forth in words. And he arrives at the conclusion that on this point his goal has not been compassed and that the explanation of the process has escaped him.

It is probable that Professor Starbuck's inquiries would have been facilitated if they had been preceded by a study of what theologians call the *Ordo Salutis*. Orthodox Protestant teaching is framed on the lines of the *Ordo Salutis*, and the expressions used by Mr. Starbuck's correspondents are attempts to express their ideas and feelings in the language of the teaching to which they have listened from childhood. According to Orthodox Protestantism conversion is only one stage in a process. It represents the critical point at which the Christian enters the New Life. What takes place at this point is of a twofold character—in part the work of God and in part the work of the individual. In the individual, conversion is composed of two things—repentance and faith. The law produces repentance, the Gospel produces faith. Repentance and faith are the contents of conversion. When we examine the answers of Mr. Starbuck's correspondents we find that they revolve round these two points. They are attempts to express the processes of repentance and faith as these processes are understood by scholastic Protestantism. These processes are essentially subjective; they represent states of mind, and it is doubtful if they are capable of being accurately described. One cannot help admiring the patience with which Mr. Starbuck has collected his materials on the subject of conversion and the care with which he has worked them up. But the results, as he admits, are somewhat disappointing. We do not get beyond the fact that conversion is an incident which generally occurs at the age of adolescence, when the mind as a whole awakens to a wider view of the world and of the individual's place within it. In adolescence, consciousness reaches a higher stage. It is therefore at this age that a mind trained in a Christian community and indoctrinated with certain forms of Christian

teaching, acquires a keener ethical consciousness and begins to deliberately regulate its actions in accordance with Christian standards of life and conduct. Conversion, in short, is the starting point of the subjective development of the individual Christian. It is the beginning of his conscious ethical life. It belongs more particularly to the ethical side of the Christian faith, and by many modern theologians it is dealt with as a department of Christian ethics.

In the second part of his book Mr. Starbuck deals with what he describes as "lines of religious growth not involving conversion." In this part the religion of childhood, of adolescence, and of adult life is discussed in a series of separate chapters. He finds that credulity is the most marked feature in the religion of the child. Next to this is the child's belief in the nearness of the supernatural world. Religious fears are common, though they occur less frequently than the sentiments of love and trust. One of the most pronounced characteristics of the religion of childhood is that "religion is distinctively external to the child rather than something which possesses inner significance." The period of adolescence is much more complex, as far as religious emotions are concerned. Mr. Starbuck considers that he only possesses materials for a fragmentary account of the religious life of the adolescent. In this account he deals with the awakening of religious ideas in the adolescent; the origin and development of religious doubt; the rejection, sometimes temporary and sometimes permanent, of the religious conception of the world; and the substitutes for religious feeling which are most usually resorted to by the rejectors of religious ideals. The final chapters in the second part of the book are devoted to a description of the place of religion in adult life. In all these chapters the material is drawn from statements of Mr. Starbuck's correspondents and is marshalled together in accordance with statistical methods. To apply statistical method to religious conceptions and religious emotions is somewhat of a novelty, and in so far as it is possible to get success in such an enterprise Mr. Starbuck has probably got it. The book, whatever its shortcomings, is an ingenious attempt to arrive at the original development and contents of the modern Orthodox Protestant religious consciousness. It does not reveal much that is new. But that is not the fault of Mr. Starbuck. His business was to analyze and combine the materials which lay before him. This he has done in a most painstaking

and sympathetic manner. For this alone he deserves our warmest thanks. It is also to be hoped that his labors may be the means of inducing others to enter upon a more exact study of the somewhat obscure domain of religious phenomena.

LONDON.

W. D. MORRISON.

PRACTICAL AGITATION. By John Jay Chapman. New York: Charles Scribner's Sons, 1900. Pp. viii., 157.

"We can always do more for mankind by following the good in a straight line than we can by making concessions to evil." This theme, which was the burden of "Causes and Consequences," is reiterated in this book in Mr. Chapman's courageous, sometimes reckless epigrams. "All the world loves a lover," even a lover of truth, and the author as such is one of our most stimulating writers on contemporary politics. His analysis of the political situation is accurate, his conception of the sphere of politics is philosophic, but his sense of perspective seems limited to the historical.

To most of the metropolitan political scientists the sun rises in Coney Island and sets in Hoboken. Mr. Chapman draws his illustrations from New York politics chiefly, but one feels that he is building on personal experiences and observations, and he can on occasion make scientific generalizations. He divides the New York struggle for reform into three periods: "1. The frankly corrupt era (fighting the devil with fire). 2. The compromise era (buying reform). 3. The educational era." His fear of compromise obscures the fact that every election may bring various practical issues to the front on which men may not be able to agree, though all may desire honesty. This confusion appears where he says, "Now if a piece of your land has an uncertain boundary, you have a right to compromise on any theory you like, because you own the land. But if you start out with the sole and avowed purpose of upholding honesty in politics, and you uphold anything else or subserve any other interest whatever, you are a deceiver." But why uphold honesty as the sole and avowed purpose? We have elected "honest" aldermen to the council in Chicago, who block the wheels of municipal progress because their only qualification is honesty. Why should the education of the citizen be confined to a struggle for honesty? Admit that this is the chief need of the hour, can we secure it by making it the only goal? How shall we know honesty if we place no purpose before our candidates?